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this late day Dr. Curry's sagacity and breadth, and his express affirmation that "slavery has fortunately ceased to exist" (p. 89; *cf.* pp. 185-6), do not save him from the inconsistency of seeming to imply that secession and the peculiar institution were not only historically justifiable, but that they were indorsed by the dictates of sound and progressive statesmanship. The author's acceptance of the changed situation still conveys the impression that in his judgment reaffirmation of outgrown state sovereignty would have been more desirable than the changes registered as results of the war (*vid.* chap. ix). This view is as untenable as the Websterian mythology. The South was strong in its historical position, but weak in its insight into the immanent demands of civilization. The North dogmatized its instinct of political and economic necessity into the events of the revolutionary era, and turned the record of that period into apocrypha. The war was a conflict between past and present. The men of the younger generation in the North have no doubts about the relative merits of the practical issue which the war decided. They have long ago, however, begun to distinguish between the worthlessness of the cause for which the South fought and the worth of the men who espoused the cause. We are already as proud of the conscientiousness and courage and resourcefulness and self-sacrifice and heroism, both in victory and in defeat, displayed by men of the type of Robert E. Lee, as we are of the spirit and deeds of representative men on our own side of the struggle. Dr. Curry's argument has been to a considerable extent anticipated in our own feelings, but his book will be a valuable aid in clarifying our vision. ALBION W. SMALL.

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*The American Negro.* By W. H. THOMAS. New York: The Macmillan Co., 1901. Pp. 440. \$2.

THE book purports to be a practical and critical discussion of the negro problem.

In the first place, the book is wrongly named. The phrase "American negro" has a distinct meaning to the minds of all people, as referring to all people of African descent (so used by the United States Census, 1890; see Vol. V, p. xciii). He says, however:

Neither the phrase "negro people" nor its kindred appellatives, as employed in these pages, are to be understood as invariably implying a black segment of mankind, but rather as a uniform designation of a pronounced set of characteristics, specifically exemplified in the physical, mental, and moral qualities of a type of humanity. Color, then, apart from defined negroid characteristics, in no wise enters into the questions under

consideration, though the characteristics themselves are manifest in white, black, yellow, brown, and other variable tints of racial color. (Foreword, p. x.)

The writer, however, does not tell what these characteristics are until p. 105 is reached. From this it is quite evident that he is not writing about the American negro, but only the most degraded element of that race, and his book is as fair a characterization of the race as a detailed description of the slums and dens of vice of Chicago would be of the whole city.

It claims to be a "Critical Discussion," and yet it deals only in general terms. No reference is made to special studies, or specific observations. Where statistics are given, he acknowledges that they may be incorrect (p. 239). Though he makes frequent quotations concerning the race, he does not once name his authority. Though he has been a negro preacher himself, his wholesale charges against the negro church and ministry are not backed up by a single reference. Moreover, he steadily contradicts himself. In one place he says the race is lacking in provident forethought, and on the same page (75) he says that this generation of freedmen has accumulated nearly \$700,000,000. Instead of presenting facts, he frequently uses such phrases as the following: "assuming our statement of facts," "we assume," "the fact is," "soberly speaking," "seriously speaking," "candidly" (see pp. 87, 83, 107).

One of these "assumptions" is: "[We assume] that the negro is still burdened with the mental and physical weakness of his heritage" (p. 107). No further proof is given, and so with most of his assumptions.

Although he claims (pp. xiv-xxi) to have been a preacher, teacher, lawyer, legislator, establisher of negro schools and churches, an extensive traveler among negroes, and a "student of political history and participant in civic functions for more than three decades," and though he has had an "intimate knowledge of negro religionists" "from his youth," and "the social side of negro life has been to him an open page" (p. xxi), he is nevertheless ignorant of any good thing about the race, for he says nothing good. In saying nothing has been done by the more fortunate class of negroes to help the plantation negro (p. 380), he misrepresents the facts. The Texas Farmers' Improvement Co., managed by R. L. Smith, a graduate of Atlanta University, has for its special business the improvement of the negro plantation worker, and in eleven years has obtained control of 50,000 acres of land (see *Independent*, August 30, 1900). The Tuskegee Farmers' Conferences, which originated with a negro, have become famous all over the country.

The wholesale charges against the women of the race are on the face of them false, as everyone who has had wide contact with negroes must know. (See article "Negro Problem," AMERICAN JOURNAL OF SOCIOLOGY, March, 1901; also editorial, *Independent*, March 14, 1901, on "Negro Women," p. 633.)

The charge that every negro preacher is a plagiarist is another statement due to his ignorance of facts. Had he read *Careers of College-Bred Negroes*, Atlanta University Conference, 1900, his wholesale charges against the educated negro would have been less confidently made. As to the literary creations of negroes, he says there have been none, when only December 1, 1900, the literary editor of the *Outlook* (perhaps a better judge than Mr. Thomas) pronounced Charles Chestnut's *The House behind the Cedars* one of the best books of the year 1900. Mr. Chestnut is a negro. And William Dean Howells said that Paul Lawrence Dunbar's *Lyrics of Lowly Life* was a distinct contribution to American literature. (See preface, *Lyrics of Lowly Life*.)

The discussion is also "practical," *i. e.*, he is to tell "what the negro may become," and, we must presume, some plan for betterment. But he has no definite ideal or plan. He does not seem to know of any plans for amelioration that have been tried, though there have been many. (See "Atlanta University Conference Studies," No. 3, *Efforts for Betterment*, and No. 4, *Negro in Business*.) He does, however, say in a few lines that the methods of literary instruction and industrial training are "senseless fads" (p. 276), but he does not show wherein they are senseless.

His general theory for betterment is "supervision." The government ought to supervise education, and grant land to negroes. In religion and morals the negro denominations should disintegrate and come under the united supervision of the Methodist Episcopal Church, South and North. The negro family should be supervised by the best white women of the South and North.

All of these schemes are very imaginative, some ridiculous (see pp. 73, 80-87, 216-35, 268, 169). They are chiefly notable in that they deprive the negro of any share whatever in his own uplift. His ignorance of methods and ends is again clearly shown in his plan for dealing with prisoners. For rape he does "not object to killing" (p. 224). Ten pages farther on he proposes an "heroic method" of emasculation, which he describes in horrible details. For men who have sentences, not for life, but over five years, he gives this suggestion: "They should be set to work on public highways, and it is conceivable that an elaborate system of road-making might be undertaken that

would, in a short time, give the South the best highways in the country" (p. 218). So blinded is he to the use of a prison system that, not considering the prisoner at all, he shows that this method would increase the wealth of the South, do away with the road-tax, and give a "corps of trained road-builders such as these convicts would speedily become." But no word about reformation or the lessening of crime. For minor crimes whipping is suggested.

So hopeless is the negro's case that he goes so far as to recommend extermination as the patriotic duty of the American people (pp. 141, 363). But in another mood he says the negro can rise if he will (p. 365), and that in five years (pp. 83, 84.) For he informs us on p. 367 that the doctrine that human progress must be slow is a pernicious fallacy.

The book is thoroughly sensational, and the product of a distorted and immoral imagination. No rational ideal is given, nor is there a word, in all the 440 pages, concerning the bright side of negro life, except when he says something about himself (pp. xiv-xxi and 408). The treatment of his topics is clumsy. His style is verbose and intemperate. The whole book would have been better written had the same material covered but 200 pages.

RICHARD R. WRIGHT, JR.

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*Philosophie des Geldes.* Von GEORG SIMMEL. Leipzig: Duncker & Humblot, 1900. Pp. xvi + 554.

THE *Philosophie des Geldes* stands alone in the literature on money. In its method of treatment it can perhaps not be compared with anything that has heretofore been written on the subject. Readers who are familiar with Professor Simmel's chapters on "Social Differentiation" will at once discover in the volume on the "Philosophy of Money" analogous points of view and methods of analysis, and throughout they will find themselves gravitating toward Simmel's theory of society. In the term "reciprocal action" we find the keynote to the entire work. The *Philosophie des Geldes* is at once metaphysical, economic, and sociological. It is metaphysical in its methods, economic in many of the elements of its contents, and sociological in the larger framework of human relations in which the whole finds its setting. Every page of the volume illustrates the power of keen analysis and an almost unlimited capacity for abstract thinking and hard work. No one will read this book for amusement, but he who brings to it diligence and care will find in it very much to repay him for whatever effort he may put forth.